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إن الدين عند الله الإسلام

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آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سیاسیات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے اُن ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدۂ عمرانی

از ژاں ژاک رُوسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے۔ پی ایچ۔ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دُنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

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The

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بسم الله الرحمن الرحيم

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نحمده ونصلي على رسوله الكريم

ISLAM, CAPITALISM AND SOCIALISM

[By Mohammad Hussain, B. Com.]

نحن قسمنا بينهم معيشتهم فى الحيوة الدنيا و رفعنا بعضهم فوق بعض درجت (43 :32)

" We distribute among them their livelihood in the life of this world and we have exalted some of them above others in degrees." —*The Holy Quran*

Nor *mine* nor *thine* in social life is known
But universal *ours* there sways alone ;
Our end our aim—that end the good of all ;
With us no rich no poor, no rise no fall. —*Anon*

Make for thyself a definition or description of the thing which is presented to thee, so as to see distinctly what kind of thing it is, in its substance, in its nudity, in its complete entirety, and for thyself its proper name, and the names of things of which it has been compounded and under which it will be resolved. For nothing is so productive of elevation of the mind as to be able to examine methodically and truly, every object which is presented to thee in life and always to look at things so as to see at the same time what kind of use everything performs in it and what value everything has with reference to the whole. —*Marcus Aurelius*

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PROLOGUE

Excepting the "purple patches" created by the advent of Prophets and their Caliphs who redeem humanity from sins and woes and give it a "biological renewal" so to say, the history of the world reads like a harrowing drama of the Martyrdom of Man. In every age and clime Man has exploited his fellows. If in the days of yore it were the Pharaohs of Egypt who set men to make bricks without straw and raise Pyramids to gratify their curious notions of Immortality, it is the Fords of to-day who oppress workers in so crafty, so subtle, so crooked a way that one does not know whom to blame. The atrocities are the same, but they are done under different labels.

Our civilisation is what the Great War made it. It was rent to pieces. Ever since that upheavel there has been no serenity, no social equilibrium, no poise, no agreed aim. The merry-go-round of conferences has failed to give as much as a breathing space to heal the breaches. While capitalism, usury, instability of society and maldistribution of wealth of the pre-war period are still there, new dogmas and doctrines have swamped the world to kill and not to cure mankind and to forge new chains under the pious plea of economic salvation. What the course of events suggests in a most indubitable manner, and grows less impossible the more we turn to it, is that the slavery of ancient times in one of its many forms might return, if it has not already returned and spelt red ruin. Terrible Labour Camps in Russia and the Concentration and Instructional Camps in Germany and Mussolini's campaign to cast people in one mould are recreating conditions highly favourable to the growth of the worst type of slavery. Religion has either been gagged completely or gashed and gored to death by the evangelists of New Materialism.

With a growing sense of disillusionment, civilised mankind becomes more and more aware of its losses than of its gains. Civilisation itself, with its morbid

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growths, becomes its enemy. Writers of the type of D. H. Lawrence have exploited the situation and have won the boisterous, blustering youth to their cult of exalting barbarism. For years to come the social upset will continue. There will be less reasonableness, less tolerance and more violence. Public needs will lose all harmony with the desires and aspirations of an individual. In short, society will be divided against itself. This is the beginning of the end of genuine civilisation, general enlightenment, settled prosperity and peace. To-day the Hammer-and-Sickle calls forth all the dark sentiments of a growing section of humanity to turn back the hands of the clock of progress. To-day the Swastika, the symbol of the Stone Age, signalises a headlong retreat to barbarism and half Europe is writhing under the heels of the brass-lunged "submen".

I ask to be excused for quoting some master-minds to bring into sharp relief the different aspects of the crisis which threatens the very existence of mankind. Mr. Bernard Shaw in one of his illuminating discourses he delivered during his world tour in 1932-33 spoke of the old civilisations and the present one. In the course of his lecture, he said, "Thanks largely to the researches of Prof. Flanders Petrie we know of five or six civilisations which were just like our own civilisation, having progressed in the same direction to the same artistic climaxes, the same capitalistic climaxes, the same democratic climaxes and feminist climaxes as we, and they all perished. They reached a certain point and then they collapsed, because they had no internal stability. When they grew into huge populations crowded into big cities, the internal strains shattered them, the civilisation sank back into primitive life for survivors. That puts us in a very different mental attitude from our fathers and grand-fathers, because what we are up against now is the fact that we too have reached the edge of the precipice over which these civilisations fell and were dashed to pieces. There is no mistaking the situation; the symptoms are the same; the difficulties are the same; and the possibilities of destruction are

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much greater. Are we going to bridge the gulf or fall helplessly into it? Can we, if I may change the metaphor, steer our ship round the headlands on which all the ancient navigators were wrecked."

There can be no better and more effective description of the problem that stares humanity in the face. It is so inexorable, so inescapable and so ubiquitous, that we can neither head it off by striking a new route nor laugh it away without serious consequences. The problem has got to be solved, if humanity is not to slide down the steep path of destruction.

The trouble first began in West. Several leaders of scientific thought attribute the social disequilibrium of the last decade or so to the fact that our knowledge of external nature has got far too ahead of our knowledge of human nature. The brunt of this whole catastrophe must fall on religion which has from time immemorial claimed to be man's indispensable guide "the one source which can give moral purpose and nobility and meaning to the life of man." The Decline of West as Spengler calls the present state of Europe, is due to the failure of Christianity to meet the challenge of Materialism that whirls across the horizon of human knowledge. Lord Lothian in his historic convocation address he delivered at Aligarh University in 1938, has given us an apt picture of the problem that faces the religions of the East. He says, "Will the two great religions of India, Hinduism and Islam withstand the impact of modern critical, scientific spirit, better than the religious orthodoxies of the West have done.

"That seems to me a vital question which the intellectual and religious leaders of India must face, if the same disasters are not to overtake India that have overtaken the West. The scientific spirit will certainly gradually disintegrate those elements of superstition and ignorance which still dwell among the masses. That will be all to the good. But will it also undermine the more fundamental,

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more spiritual teachings of the two great Indian religions in the minds of those university-trained men and women who are destined to be the leaders of Indian political and cultural and industrial life for the next generation or two.

" Religion must not only give man the key to the riddle of the universe, it must show him with scientific accuracy and results how to control new forces which now threaten to destroy rather than to benefit mankind and how is he to overcome uniemployment, undeserved inequality, oppression, explotation and war and other collective ills as well as the personal and family discords which threaten individual happiness. Man, just because science has multiplied without solving his problems, is looking to religion to supply the answer to his doubts and difficulties. Religion, if it is to keep or recover its place, must give an answer which is spiritually scientific, and therefore invariable in its results."

There is no denying the fact that humanity finds itself in a blind alley, its mind racked and ravaged by sickening doubts and apprehensions. It is an extremely embarrassing state of affairs. In the realm of ideas man is in conflict with his own self. He has lost his soul. In the work-a-day world, he is at war with his fellows. His ego and his lust for lucre have hurled him into a paroxysm of pain. This palsy of mind and body has cast him a helpless prey into the lap of Nationalism and Godless Socialism. Like the Faust of old he has sold his soul for a false sense of security against the raging chaos around him. He hitches his frail wagon to these new meteors. But both Fascism and Socialism feed on the psychological sources of hate and suspicion which spell disaster to human soul and atrophy its latent spiritual energy. Hence they fail. Surely the present is a most critical stage in human history.

Only Islam which is neither dogma nor a ritual but a vitalising force, can ethically prepare man

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for the onerous and crushing tasks set to him by science. It alone will enable man to assert himself against the Powers of Darkness and maintain his personality in full flower here and hereafter. It alone will triumph over industrial organisation actuated by devouring competition and in the end will establish civilisation with no conflict of religious and political values.

I

ECONOMICS OF SPENDING IN ISLAM

The Holy Quran claims to provide infallible guidance in all walks of life. It is revealed to humanity that men should act upon its teachings and become a real vicegerent of God upon earth. Unless and until this goal is reached and man is washed clean of the dirt and dross of materialistic notions, there can be no peace. The teachings of the Holy Quran have proved their worth and value beyond the shadow of a doubt. Long before the outbreak of the French Revolution when humanity was groping in the gloom of Mediæval Ages, the Holy Quran raised the cry of Equality, Fraternity and Liberty. It was not a mere cry in the wilderness. It proved its divine origin by raising the benighted people to a higher plane of life. Even the thinkers and philosophers without any theistic bias have been forced to acknowledge the superiority of the Quranic teachings in equipoising human relations and dissipating all clouds of war.

Now when society is in a state of upheaval and the problems facing the world are more embarrassing than those which faced it when it emerged out of the Dark Ages, some western thinkers maintain that a dictator of the calibre and fibre of Mohammad (peace and blessings of God be upon him) alone can set matters right and make the world safe for humanity.

It is natural to pose a query whether a book which contains sovereign remedies for all ills and evils that harass mankind, and which seeks to brighten

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one's prospects in the life to come, also affords light on the burning problem of the healthy distribution of wealth. If we sincerely turn to the Holy Book we find that it provides the greatest amount of consolation to the poor, the indigent and the down-trodden. It raises insurmountable obstacles in the way of aggression and aggrandisement. The rich cannot grow richer at the cost of the poor. The 'Haves' cannot perpetuate the misery of the 'Have-nots'. The Quranic teachings release such tendencies as, in course of time, bridge the gulf between the top-dogs and the underdogs and the economic problems which now face humanity do not arise at all.

Islam works this miracle of economic adjustment by laying a great stress upon the beneficial consumption of wealth. Unproductive hoarding in any shape or form is repugnant to it. Thus it forestalls aggressive capitalism which has bled humanity white. It recognises the legitimacy of the possession of the genuine fruits of one's labour and exertion. It will be a sheer tyranny not to vouchsafe this recognition, because it will kill all initiative and ultimately dry up the sources of wealth. It is socialistic in the sense that it emphasises the needs of the needy and suggests ways and means to fulfil them. Its greatest beneficiaries are the poor. Under the Islamic Regime worked both in the spirit and the letter one cannot foresee any social crisis caused by the revolt of the poor. It is because their case never goes by default. But in its zeal for the uplift of the 'stricken of the earth' it does not rob any section of the fruits of its economic endeavours. In short, it recognises the right of property. In this respect it bears some resemblance to Fascism.

Arabia before Islam

Economic order founded on the teachings of the Holy Quran contains an element of perpetuity. It does not stand in need of naked force to get going. It needs no wars to impose itself on other countries. It proved its survival-value by unfolding itself to a

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nation which had sunk deep in the darkness of ignorance and superstition, and by virtue of its superb principles raised it to the zenith of culture and civilisation. Before Islam, curious notions of human values prevailed in Arabia. Tribal prestige had become a fetish. Anything that appeared to compromise it was seized upon as an adequate pretext to launch the flowering youth in the arena of bloodshed. Feudal wars lasted generation after generation. Woman occupied no honourable place in society. She did not possess any share in the family 'pool'. Even men won right to a share in the property by the prowess of their arms in battles. Even non-Muslim historians admit that pre-Islamic Arabia, to all intents and purposes, was not at all amenable to any reform, secular or spiritual. The people had lost all susceptibility to outside influences. For centuries Egypt and Iraq stood impervious to the reformative efforts of Jews and Christians. The result was that they were so overcome with pessimism that they ceased to preach and teach the Arabs with their former zeal. The very first verse of Sura *Albayyinah* (the clear evidence) bears proof to the mental make-up of the people.

لم يكن الذين كفروا من اهل الكتاب والمشركين منفكين حتى تاتيهم البينة۔

"Those who disbelieved from among the followers of the Book and the polytheists could not have separated (from the faithful) until there had come the clear evidence."

In short, all creeds had failed to raise the level of spirituality. There was a crying need for "a clear evidence" to fight out all species of obscurantism.

Transformation

Islam was revealed to fulfil the need. It worked a regular transformation. It overhauled society. Old customs and usages inimical to healthy progress were

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weeded out. Women were restored to their proper place in society. They were given a share in the property of their parents and their husbands. England could boast of this Reform only in 1857. In France even to-day women do not enjoy this right which Islam granted in a full and unstinted measure fourteen hundred years ago. Under Islamic Law the poor and the indigent, irrespective of their religious persuasions were given maintenance allowance by the State. They were not thrown on unorganized private charity which is not only precarious, but potent for great social evils. Free kitchens were started. Those who were capable of earning their living were provided with avenues of employment compatible with their training and education. Infant industries were subsidised from the national treasury. Stipends and scholarships were awarded to the promising students. The debtors unable to meet their obligations were rendered requisite pecuniary assistance. Wells were dug and *Serais* built along the high-roads. Workers, skilled and unskilled were paid wages which maintained them in a state of reasonable comfort in keeping with their status in society. Fat plums were scrupulously avoided to bar all possibility of the accumulation of wealth into a few hands. Capitalism crops up when people earn incomes more than their needs. The surplus margin accumulates like Pelion on Ossa culminating in the economic supremacy of a section in society, and social peace is shattered by mutual heartburnings. It is next to impossible to ensure social amity when the canker of economic disparity is eating into the vitals of society. Reasonable incomes just enough to guarantee comfortable living without compromising economic independence of any class or community is the only effective antiseptic against social corruption. Muslims in the heyday of their spiritual glory which also synchronised with material prosperity, vindicated their title of عبادی الصالحین (My righteous servants) by guarding against economic greed and lust. While the millionaires of to-day are not content with "wealth

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beyond the dream of avarice" and like Oliwar Twist are always crying for more, the Muslims enjoyed divine contentment with their meagre resources and never hungered for more than was absolutely necessary. They proved themselves the real vicegerent of God on earth and received the rich heritage as promised by the Holy Quran :

و لقد كتبنا في الزبور من بعد الذكر ان الارض يرثها عبادي الصالحون (21 : 105)

"And certainly we wrote in the Book after the reminder that (as for) the land My righteous servants shall inherit it."

This contains a prophecy of triumph which came out true in the time of the Caliph Omar.

Economic Benefits of Self-denial

The gigantic scheme of economic reform was launched by the Holy Prophet (peace and blessings of God be upon him) who always tightened his belt and set a noble example of self-imposed poverty. He and his Companions went without food that others might eat their fill.

و من يوق شح نفسه فا و لئك هم المفلحون (59 : 9)

"And whoever is preserved from the niggardliness of his soul, these it is that are the successful ones."

Lest capitalism or imperialism or both should flourish under the auspices of Islam, the Holy Prophet even as a king led a life of self-denial when all amenities and luxuries of life were within his easy reach. He did not amass money. When he died he left little or no heritage worthy of mention. During his lifetime he took good care to dispose of his personal possessions in a way which yielded the maximum social advantage. Endowed with rare intuition

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and sagacity, he foresaw the economic evils of individual hoarding. He was again quite alive to the fact that it were the chiefs or heads of communities who set the fashion. Every act and deed of their life is a guiding star for their followers. If they indulge in rapacious earning and saving to earn more in future, their vogue catches on and becomes a rule of life for their followers. He was abstemious and sparing even to a minutest degree, which discounted all pomp and pageantry.

His disciples imbibed his noble spirit. They fashioned their lives after his pattern. Not a few who were wealthy before their acceptance of Islam, gave up their old way of living and fell in step with the prophet. They did not wait for the poor to report themselves and beg for help, but combed the streets to find them out and bring help to their doorstep. It was an infallible safeguard against the curse of beggary which is a blot, a blight and a mildew on the fair face of modern civilization. These benefits were not confined to the Muslims, but even non-Muslims were equally eligible to State help and assistance.

Fervour for Social Welfare

The history of Islam affords numerous examples of self-denial on the part of Muslim chiefs. Even in the last days of Ommayad dynasty when the Quranic teachings had fallen into a state of neglect, men were not wanting whose lives were a sermon on service and sacrifice. Their prestige or position did not get in the way. Rather they saw glory in uplifting downtrodden humanity. Hazrat Omar bin Abdul Aziz accepted governorship offered by the Caliph Walid bin Abdul Malik bin Merwan on the condition that he would enforce the principles of Islam and ameliorate the conditions of the people in accordance with the Quranic teachings, even though not one *dirhem* was received in the public treasury. This divine passion for the economic reconstruction in the light of Islam throws into the shade all Plans and Deals

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now in vogue to improve the conditions of the masses. While Omar II sought to work with a single eye to the good of the poor, the present-day economic regimes do not ignore the revenue side of the State balance sheet. It is this outlook which determines their scope and extent. Sometimes, they have to be very truncated for fear of encountering deficits.

Economy in Administration

Another factor which handicaps reconstruction work is the enormous administration charges swollen by salaries and emoluments of the State dignitaries. In Islam administration is very simple and cheap, because those who run it are selfless workers.

When Omar bin Abdul Aziz succeeded to Caliphate he enforced reforms with a vengeance. He cut down his own allowances. He retained a very small share of his income from his private property which amounted to 50,000 Dinars. The rest was deposited in the public treasury. The result was a miraculous improvement in the economic condition of the people. Prosperity became the order of the day. When he died there was a universal mourning, because his death was regarded a death-blow to the millenium which his genius, sagacity and selfless endeavours had established. His reign, metaphorically speaking, was the time when "brooks ran milk and wind sang music." But with his death all came to an abrupt end.

The foregoing narration treats of the outcome of a system which so canalised the economic resources as to banish want and poverty. It is time now to present that system in all its details.

German View of Islamic Wars

Even a German historian of great note makes a clean breast of the fact that Islam dealt a death-blow to the Capitalistic Imperialism of Rome and Iran. He interprets Islamic wars as genuine crusades against

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Capitalism which was battening on the fat of grovelling humanity. The hoarded treasures were dug out and spread among the needy. There is no denying the fact that the wars waged and won against the Romans and Persians were followed by a wave of economic prosperity. Their genuineness was justified by the adjustment of mal-distribution of wealth. Thus the rise, resurgence and rule of Islam is a momentous event in the economic history of the world. But for Islam, Capitalism would have been a thousand times stronger and stabler than when Marx and Engels found it. In the light of these facts even a narrow-minded critic would not hesitate to credit Islam with a strong bias against *Capitalism* and all it stands for.

II

DIVINE PHILOSOPHY

The principles of Islam which work against Capitalism are based on divine philosophy. The whole panorama of nature testifies to their truth and proves them as the only practicable course to establish peace in the world. When we observe the Universe we find that all kinds of creatures are adequately provided with the means of living. In the domain of vegetable life we find that plants and trees suck their food from the earth by their roots and from the air by their leaves. The form and size of leaves and roots are so determined as to imbibe adequate nourishment. In the realm of animal life the same law is at work. The meanest worm that crawls finds its food ready at hand. Dearth of food does not meet our eyes. When a young one of an animal sees the light of the day, it instinctively knows its store of food and turns to it when hungry. This post-natal consciousness increases with the growth of life. There is no stage where a living being is left to itself and Nature retires from active help. The treatment is different with different species of life, and this is according to the purpose which each living being has to fulfil in life. In the animal and plant life Nature

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is very bountiful. But its bounty to human beings takes on a different form. Human beings are dowered with intellect besides instinct to fend for themselves. Nature does not cease to be a Guardian Angel. But it does put off the role of an active chaperon. It rests content with its gift of conscious intelligence which it grants to human beings. But for this discrimination in treatment man, though he may not have had his embarrassing problems, would certainly have been no whit better than dumb-driven cattle, and the miracles of Science, that we witness all round us, would not have existed. The world would not have been the place as we find it to-day, but a mere menagerie.

Means of Sustenance for Mankind

This apparent game of hide-and-seek that humanity has been set to play is all to the good of man. If man had got all without striking a blow for it, his intellect would have lain dormant for want of proper exercise. The Creator of all life says :—

ربنا الذی أعطی کل شیء خلقه ثم هدی (20-50)

"Our Lord—the sustainer gave everything its proper form and then opened to it the avenues of livelihood."

God has created resources in abundance. He has also guided man how to tap them. It is for man to exert himself to keep 'wolf' from door.

Man is dependent on Nature for his livelihood. He has all the wants which are experienced by the animals. Like them he wants air to breathe in, food to eat and water to drink. He replenishes the store of vitality by the liberal use of creature comforts. If daily nourishment by consumption is not forthcoming, his bodily machine will come to a standstill for want of motive power. The earth has all that he needs in abundance. He has only to exert himself properly to eke out his living. The Holy

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Quran points to this :—

و لقد مكناكم في الارض و جعلنا لكم فيها معايش (7 : 10)

"We have established you in the the earth and have provided you with the means of subsistence."

The Quranic verse signifies that the earth contains an exhaustible store of food and the fear of famine or dearth is unnatural. If this calamity occurs it will be ascribable to misuse or wrong handling of natural resources. The calamity is to punish man's wrong manipulation of Nature's gifts. If man only learns to earn properly and behave properly, poverty will become an unpleasant myth. The very idea of poverty has no place in the divine scheme of things because the Holy Quran teems with promises of abundance. It tells us that all that is on land and sea is harnessed to the service of man. The sun, the moon, the stars, the seas and the mountains are repositories of human good. The birds and the plants exist to cater to his wants, and oil the wheels of his life."

و سخر لكم ما في السموات والارض (45 : 13)

"And see He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth."

In spite of these promises of abundance, man is not on all fours with animals. As mentioned before, he has to exert himself to make his living. If he ceases to endeavour he ceases to exist. While animals get all they want without any effort on their part. It is to bring out the striking contrast between the spheres of human and animal life. The story of man's struggle is contained in the Quranic verse :

ليس للانسان الا ما سعى (54 : 39)

"Man gets in proportion to his endeavours."

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Social Gradations

But even among human beings there is a great difference. All are not cast in the same mould. Some are more intelligent than others. Some are physically fit while others are not. This difference is reflected in the difference in their means of living. In a struggle for existence mental and physical soundness counts for much. A mentally deficient or a physically unfit person drops out of picture. While those who possess a sound mind in a sound body get the palm. The social gradations are not quite artificial as they are made out to be. They are the necessary corollary of vast and varied factors—heredity and environment being the most important, which affect human beings one way or the other. The fruits of human endeavours will also vary with various persons. But for this difference, human touch in the day-to-day affairs will be conspicuous by its absence. The social inequality to a reasonable degree is inescapable. Any attempt to standardise humanity will fall through. The Quran says:

ان سعيكم لشتى (92 : 4)

"Your striving is most surely (directed to) various (ends)."

When men differ in mind and body, their efforts to earn their livelihood must also differ. The unavoidable sequel is the crystallisation of different strata of society. Variety is the spice of life so long as it does not transcend the bounds of decency. This social gradation again is pointed out by the Holy Book. It says:

هو الذي جعلكم خلائف الارض و رفع بعضكم فوق بعض درجات (6 : 166)

"It is He Who has made you each other's successors and exalted one over the other in degrees."

At another place the Holy Quran makes a more

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pointed reference to this in a verse :

نحن قسمنا بينهم معيشتهم في الحيوة الدنيا و رفعنا بعضهم فوق بعض درجات (43 : 32)

"We distribute the means of worldly living among the people and we have exalted some of them above others in degrees."

In still another verse the Holy Book says:

والله فضل بعضكم على بعض في الرزق (16 : 71)

"God has granted superiority to some over others in the enjoyment of the means of living."

III

CHATTEL SLAVERY *Vs.* ECONOMIC SLAVERY

All these verses bring home to us that inequality is an ordained fact of nature, because it is due to our unequal mental and bodily fitness for the struggle of life. No system or doctrine can pass sponge over the face of nature and create cast-iron uniformity. It will be like making water run uphill or twist a rope of sand. But it is certainly precarious to stress this fact too much. It might create an illusion in the minds of many that the present chaos of social division is also natural, and that the strong have a right to grow stronger at the cost of the weak. Far from it. Every body who sees the light of the day has a birth-right to get enough to appease his natural appetites. It is quite a different affair that he cannot earn as much or more than another person who is superior to him in mind and body. But total destitution or starvation is equally unnatural. If some one interferes with his efforts, he is guilty of an act of great iniquity. One has a right to earn his own living, but it is oppression pure and simple, to rob others of their living or impoverish them to gain economic supremacy over them. The tendencies now at work are that people amass riches,

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and build factories or start business to subjugate others to their will and volition. The result is that chattel slavery has given place to economic enslavement which is fraught with more dire possibilities than the former. In the ancient times a slave was the property of his master. It was in the interest of the master to keep his slave hale and hearty. He would take as much care of his slave as he would of his other property. Hence the slave could always count on getting two meals a day. He was never thrown on his resoures or left in the lurch. But nowadays labourers though free are worse than slaves. The factory boss squeezes all vitality out of his labourers. When they are incapacitated, he quietly throws them on to the street without any loss of 'face' or money. He can replenish his labour force by a new recruitment. This is what has been rightly termed an exploitation. Lest the exploiters should take shelter behind any false facade of the over-worked fact of natural inequality, the Holy Quran has provided an adequate safeguard against rampant aggressions. It lays down that the indigent and the destitute have a fixed share in the property of the wealthy. The verse runs as follows :-

في اموالهم حق معلوم للسائل والمحروم (70 : 24)

"In their property there is a definite share for those who beg and those who are destitute."

Incentive for Work

Islam exercises no curbing or burking influence on the growth of natural talents. It does not withhold the right of earning one's livelihood. If this right was denied all economic activities would come to a dead stop. People engage in work, toil and moil in the hope that the rewards of all their pains and exertions would be theirs, and no extraneous agency would filch them away. Islam goes one further. It extends the same right to women who can also earn in their own proper sphere and can retain their earnings without fear of deprivation. It lays the same stress on this as it does

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on establishing prayers and keeping fasts.

للرجال نصيب مما اكتسبو وللنساء نصيب مما اكتسبن (4 : 32)

"Men shall have the benefit of what they earn and women shall have the benefit of what they earn."

Islam raises no obstacles in the conduct of honest and peaceful economic activities. He who can earn must earn to increase the sum total of national wealth. It seeks to provoke the incentive for work and labour by guaranteeing the unmolested possession and retention of the wealth earned. The Holy Quran says:

فاذا قضيت الصلوة فانتشروا في الارض وابتغوا من فضل الله (62 : 10)

"But when the prayer is ended then disperse abroad in the land and seek of Allah's Grace."

IV

WEALTH RADIANT AND WEALTH REFLECTIVE

The unqualified recognition of the right of private property is potent for great dangers to society. From time immemorial all religions have recognised this right. But the responsibilities attending upon this right were either not properly emphasised or were totally lost sight of. The result of it was that the owners of wealth fortified themselves against any claim or demand to part with a share of their belongings for social welfare. Islam which claims to be a comprehensive code could not neglect to emphasise the obligations of the possessors of wealth to society as vigorously as it did their right to their earnings. Thus it provided an effective antidote against an insidious virus of capitalism. To use the terms of Ruskin, Islam abhors "Wealth Reflective", but admires "Wealth Radiant." The reason for this discrimination is obvious. The former leads to

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accumulation of wealth in a few hands and eventuates in sharp social divisions which are a potential danger to peace and progress of the country. The latter is a safeguard against social split. The wealth circulates and the poor classes also benefit by it. Wealth, as Bacon said, is a heap of muck useless unless it is spread. The aim of Islamic teachings regarding the wealth-earning activities of man is to spread wealth among all the classes of society, lest there should arise an ugly spectacle of hovels of poverty standing cheek by jowl with skyscrapers of riches. The Holy Quran says :

واللہ فضل بعضکم علی بعض في الرزق - فما الذین فضلوا برادي رزقهم علي ما ملکت ایمانهم فهم فیه سواء افبنعمة اللہ یجحدون (16 : 71)

"And Allah has made some of you excel others in the means of subsistence so those who are made to excel do not give away their sustenance to those whom their right hands possess, so that they should be equal therein; is it then the favour of Allah which they deny."

In this verse economic superiority of one over another is regarded as an accomplished fact. It is not condemned as unnatural or destructive of the rhythm of economic life, if those who enjoy superior resources 'return' the surplus over their needs and wants to the destitute. The reason advanced is that in sharing the means of living, all are equal. The earth is God's and the treasures thereof. If some one is able to earn more by virtue of his superior talents, he should not forget that the surplus represents the rights of those who could not earn it because of some physical or mental drawback.

Universal Brotherhood

It behoves the more affluent sections of society to hand down the excess to their poorer brethren, otherwise their monopoly would be regarded an act of revolt against divine injunctions. Islamic brotherhood

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can only subsist if this injunction is adhered to in the letter and the spirit. Family is a miniature of the universal fraternity which Islam seeks to establish. The members of a family differ in their physical and mental attributes Some are more efficient members than others. In a real family unit it is not imaginable that the weak members should be suffered to go to the wall when there are strong ones to save and salvage them. The same analogy should hold good on a wider scale in a world-wide brotherhood. The richer classes should not isolate themselves from the main stream of social life and let the poor sections wallow in backwaters of poverty and destitution. If they do it they forefeit their moral right to their possessions. Their earnings will then smack of usurpations. This attitude towards life which Islam wants to cultivate and develop among its followers gives point to any economic creed which aims at social amelioration.

In the verse quoted above فهم فيه سواء is very important. The expression exactly signifies the same thing as made out by Allama Zamhashri in his *Kashshaf* (كشاف). The actual words of his interpretation are :

فهم بشر مثلكم و اخوانكم و كان ينبغي ان تردوا فضل ما رزقتموه عليهم حتى تساووا في الملبس والمطعم

"They (the poor people) are men like you. They are your brethren. Therefore it is proper for those people who are endowed with better opportunities of earning their livelihood that they should part with a share of their income in order there should be equality in the enjoyment of creature comforts."

The Holy Prophet exemplified this to the highest degree of perfection. He said :

فمن كان اخوه تحت يده فليطعمه مما ياكل و ليلبس مما يلبس

"If any Muslim has his brother holding a position

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subordinate to him, he should let him partake of what he eats and what he wears." (Bukhari : 9)

This is to suggest safeguards against the rich encroaching on the rights of the poor. Nowadays we see that the wealth-getting mechanism of the capitalists spells disaster to millions. Islam inveighs against the very idea of a few brooding like serpents over their hoards of wealth to the detriment of the social good. The Holy Book says :

والذين يكنزون الذهب والفضة ولا ينفقونها في سبيل الله فبشرهم بعذاب اليم - (9 : 34)

"God—the sustainer of the world warns those who pile up wealth and do not spend it in the way of God. He ordains that the indigent and the destitute have a right to demand their share from the richer section. If it is deined, it will call down divine punishment."

By such minatory injunctions God goads the wealthy to keep wealth in a state of circulation. Islam views with disfavour the stagnation of resources in the hands of those who happen to possess them for the time being.

لا يكون دولة بين الاغنياء منكم (59 : 7)

"So that it may not be a thing taken by turns among the rich of you."

Benificial Spending

When the world is in the doledrums, industries languish and trade is at a low ebb, the economists advocate 'spending.' But this 'spending' is not properly defined. The result is that it does more harm than good. While Islam not only puts in a plea for vigorous spending but it also defines avenues. It recommends that kind of spending which benefits the poor.

تؤخذ من اغنيائهم فترد في فقرائهم (Bukhari : 8)

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"Riches should be taken from the rich and returned to the poor."

Time and again the Holy Quran proclaims severe indictment against idle hoarding. It recognises many claims on the wealth of the wealthy. According to the Holy Book they owe obligations to their parents, their children, their relatives, their neighbours, their friends, the wayfarers, their servants and their rulers. Only after all those obligations have been duly and truly met that a man earns an unchallengable title to his possessions. If he dodges any claim out of avarice and chariness and circumvents a state device to realise these claims, his wealth in the eyes of God is nothing but a filthy lucre which will bring him near the hell-fire.

خذوه فغلوه ثم الجحيم صلوه ثم في سلسلة ذرعها
سبعون ذراعاً فاسلكوه (69 : 30—32)

"Catch hold of him, then put a neck-halter round his neck, then cast him into hell, then clap him in a chain which measures seventy yards."

There are five ways by which a rich man can escape the ignominy and opprobrium of capitalism and can claim to live on honest income. They are; (*a*) *Sadqa*; (*b*) Loan to the people with genuine needs; (*c*) sharing one's wealth with others without imposing obligations for repayment; (*d*) heritage; (*e*) charity tax.

But the most comprehensive head which is stressed times out of number in the Holy Quran is the spending of riches in the way of God. Every pie that comes in brings in its wake fresh obligations to spend in the way of God. It is a standing charge on one's income. No true believer with a clear conscience can evade it. Superfluous incomes are met with a blazing condemnation. In short, all superfluities are regarded with an eye of suspicion. A true believer is

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commanded to spend them to further and propagate Truth.

يسئلونك ماذا ينفقون قل العفو (2 : 217)

"They ask you what to spend (in the way of God). Tell them all that is over and above their legitimate needs."

Unlike socialism Islam does not hold rich men under a sentence of death. Nor does it seek to launch a destructive offensive against private capital or property. It also countenances the holding of what is termed *Functional Property*. It rather encourages the productive use of capital. Expropriation or repudiation of rights of ownership are foreign to the spirit of Islam. But the righteous spending of money is the burden of all Islamic teachings. If it is adhered to, all invidious distinctions in society would vanish leaving not a rack behind. The verses that hammer upon us the necessity of spending alone would make a volume.

وانفقوا مما رزقناهم سرا و علانية (13 : 22)

"Spend secretly or publicly of all that we have vouchsafed to you."

الذين آمنوا يقيمون الصلوة و ينفقون مما رزقنا هم سراً وعلانية من قبل أن يأتى يوم لا بيع فيه و لا خلال (14 : 31)

"Before that day dawns when neither trade dealings nor any friendship would avail, they should establish prayers and spend publicly or privately, of the resources we have granted them."

وانفقوا مما رزقنهم سراً و علانيه يرجون تجارة لن تبور (35 : 29)

"Of that we have conferred upon them they should spend privately or publicly in that state of mind when they long for a trade which will encounter no destruction."

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Reckless Spending Disallowed

Verses aglore can be given to bring home the fact that Islam has vehemently preached against hoarding. But it does not mean that Islam condones ruthless and reckless spending which brings economic ruin. Extravagance is an infringement of the teachings of the Holy Quran. He who indulges in it exposes himself to divine displeasure.

لا تسرفوا إنه لا يحب المسرفين (6 : 142)

"Do not spend extravagantly because God does not befriend the reckless spenders."

ان المبذرين كانوا اخوان الشياطين و كان الشيطان لربه كفورا (17 : 25-26)

"Indeed the reckless spenders are the brethren of Satans, and the Satan is the rejector of God's boons."

Extravagance is as great a crime as stinginess. Both are considered sins against God and crimes against humanity. Any pie spent beyond reasonable personal comforts comes under the category of sinful extravagance which is punished with divine wrath. If any nation violates the divine commandments, that is to say it does not regulate its economic activity as ordained by God, it tempts Providence. Not only is it deprived of its resources, but it is visited with a total destruction. The Giver of all regards it as an act of ingratitude which calls for chastisement.

و ضرب الله مثلاً قرية كانت آمنة مطمئنة يأتيها رزقها رغدا من كل مكان فكفرت بانعم الله فاذاقها الله لباس الجوع و الخوف بما كانوا يصنعون (16 : 112)

"Allah sets forth a parable: (consider) a town safe and secure, to which means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favours, therefore Allah made it

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to taste the utmost degree of hunger and fear because of what they wrought."

Scope of Charity

Charity certainly begins at home. But it should not end there. It would be a narrow view of charity or generosity, if one rests content by helping one's kith and kin. There are many lame dogs to be helped over the stile. If they are left to their fate under some false plea, society is not safe. Its bloated capitalists engrossed with their selfish ends would not court a personal calamity but like the blind Samson of old bring down with them the whole fabric of society. According to divine laws a community or a country exists or possesses a right to exist so long as it does not strip itself of all traces of redeeming grace. The possessors of wealth are the salt of the earth if they utilise their resources in the most beneficial ways. But they are the veriest curse if they take to exploitation and aggrandisement. Their prayers would not protect them against the scorching wrath of God.

ارأيت الذي يكذب بالدين فذالك الذي يدع اليتيم ولا يحض على طعام المسكين فويل للمصلين الذين هم عن صلاتهم ساهون الذين هم يراؤن ويمنعون الماعون (107 : 1—7)

"Have you considered him who calls the judgment a lie? That is the one who treats the orphan with harshness, and does not urge others to feed the poor, so woe to the praying ones, who are unmindful of their prayers, who do good to be seen and withhold alms."

In this small chapter God declares those prayers as null and void which do not fill one's mind with the milk of human kindness. If a capitalist shows himself off as a great devotee, but has no soft corner for the orphan and his fists close when he meets them he is a rebel against the divine scheme of things. The unit in the boundless universe is not "a great gun," but a needy man. If he is not taken care of, it amounts to

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a serious infraction of Islam. The word *din* here signifies divine commandment or the Quran or Islam. Thus a prayer becomes a hollow show if it does not cultivate charitable sentiments and causes hardness of heart.

Ostentatious Spending Forbidden

Nowadays modern millionaires set up great charitable institutions. They subsidise national education and other public utility works. But this is to win cheap notoriety and bask in the limelight of press publicity. Their charity takes its rise from a tainted source. It is ostentatious. Public laudation is its goal. Islam condemns such kinds of expenditure. It commands the spending of money without any sense of superiority. The spender should view his act as an act of obligation to the weaker sections of society. He does not get thereby any right to lord it over the beneficiaries of his charitable dispensations. He has no right to demand gratitude from them. If he does, he deprives himself of the conferment of God's grace.

Flash in the Pan

That many attempts at creating a sound social order have failed is due to the fact that the idea of brotherhood of man is not sufficiently stressed. It is presented more or less in the form of a Utopian scheme. No basis for this gigantic structure are suggested. No sustained efforts are made to train and habituate people away from rank individualism which says "every body for himself and devil take the hindmost." Behind the facade of a few fragile principles rivalry between man and man, brother and brother is in full blast. This deplorable state of affairs calls for a radical remedy. Some surgical operation has got to be performed on body politic to lance and eradicate the painful tumour of monopoly. This is not possible unless men are taught, in right earnest, to believe and feel that they owe certain obligations to one another, and they will be going against their grain to forget or neglect them. When this transformation is

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attempted, a change of heart is bound to take place. If mind is not schooled properly and a reform as that of socialism is imposed by a ruling clique, something like a flash in the pan occurs leaving behind a vast stretch of gloom. Policeman's truncheon may scare away a few human sharks. But it cannot bring about any lasting change for the better. Hence the right approach to the solution of economic problems is to purify the heart and canalise the feelings within the guide-banks of moral teachings.

The rôle of Islam in this respect is unique. Without neglecting the corporeal self of man, it has tried to purify the soul. The religious practices enjoined by the Holy Quran are not moonshine. They are purifying agencies and have a wide bearing on the mundane life of man. The Quranic chapter quoted above regards the prayers fruitless if they do not eradicate all vestiges of stinginess and cultivate a generous and humanitarian outlook on life. At another place the Holy Book refers to the purificatory aspect of the prayers. It says :

ان الصلوة تنهى عن الفحشا و المنكر و لذكر الله اكبر
و الله يعلم ما تصنعون (29 : 45)

" Surely prayer keeps (one) away from indecency and evil and certainly the remembrance of Allah is the greatest and Allah knows what you do."

Islam Reforms Human Mind

Close-fisted behaviour of the rich is the greatest indecency one can conceive of, because it produces dire social consequences. It starts a class estrangement leading to class-war. The Holy Quran assures us that if we keep prayers in all sincerity, all indecencies will fall off. Again we are told that we live under the eye of the All-Seeing God. If we cultivate and develop this conviction, it will be our great and infallible mentor. It will obviate all need of secret service, be it Ogpu,

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Gestapo or Cheka. A sort of reformation will take place in our feelings and reactions, and if it goes on it will palpably affect our acts and deeds. Man's life is one perfect mosaic. You cannot affect one part without affecting the other. Religious practices, be they prayers, or pilgrimages or fasts, are not isolated acts Islam does not content itself by merely laying down a paraphernalia of commandments. But it strives to create that mental state when man feels no hesitation to carry out these commands. We have got a host of social philosophies which vie with one another to uplift man in the economic scale of life. But as they lack moral or religious sanctions, they fail to effect mental regeneration which is a condition precedent for the acceptance of any altruistic programme. Here Islam marches off triumphantly leaving its rivals guessing and gasping behind.

When a man has imbibed the true spirit of Islam, he is in a position to abide by its commandments with benefit to himself and to society. He will think twice before committing any breach. This digression in the midway was necessary to guard against any impression that the different verses quoted are mere "airy nothingness." It was necessary to show a vital connection between the religious practices and the social behaviour enjoined by Islam.

V

A NEW-FANGLED NOTION

The scope of profitable spending according to Islam should be ever-increasing, lest wealth should localise at any single place and breed grasping capitalism. But a new-fangled notion has sprung up to narrow down this field. It is maintained by some 'free-thinkers' that *Zakat* obviates all other species of expenditure. When a man has paid *Zakat*, he has no other claim on his purse. But this notion, heretic as it is, has no basis in the Holy Quran. Only one who is a stranger to its teachings can have the audacity

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of pleading for such heresies. Tabbari writes that the verse dealing with the spending of money implies the fulfilment of all sorts of obligations one owes to the needy and the paupers. It is fallacious to say that that verse has been abrogated by the revelation of the verse enjoining *Zakat*. Hazrat Ibn Abbas holds that the commandment dealing with the spending of money on heads other than *Zakat* is valid and is as comprehensive and encompassing in its scope as when God revealed it to the Holy Prophet. New devices are coined to drive coach-and-four through the teachings of Islam. The Holy Quran is so emphatic on the matter of spending wealth on the welfare of mankind that there can be no two opinions about it. Those who go about Croesus-like rolling in wealth, but not parting with a penny to further the cause of humanity are held out as mischief-makers, and are warned of severe punishment.

وابتغ فيما اتاك الله الدار الاخرة ولا تنس نصيبك
من الدنيا واحسن كما احسن الله اليك ولا تبغ الفساد
في الارض إن الله لا يحب المفسدين (28 : 77)

"And seek by means of what Allah has given you the future abode, and do not neglect your portion of this world and do good to others as Allah has done good to you and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

According to this verse who try to search for loopholes in the Holy Quran incur divine wrath. They evade their solemn obligations which, according to the express injunctions of the Holy Quran, amounts to usurpation of others' rights. This usurpation is visited by a dire chastisement, because it interferes with the smooth-working of the divine scheme of things. From the great stress the Holy Quran has laid on the spending of money, one can safely infer that this is an effective way of adjusting maldistribution of wealth. The ugly sight of poverty amidst plentyis the outcome of the chaotic division of wealth among the people. Instead

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of launching an assault on the rich and indulging in the inhuman orgy of robbing Peter to pay Paul, Islam has laid all emphasis on the economics of expenditure. All kinds of income are subject to the voluntary and involuntary levies as defined by the Holy Quran :

يا ايها الذين آمنوا انفقوا من طيبات ما كسبتم و مما اخرجنا لكم من الارض (26 : 82)

"O ye believers spend of the good things that you have earned and of what we have produced for you from the earth."

Spending to be an Act of Self-denial

The expenditure ordained is out of income rightly earned. It will deprive expenditure of its spiritual significance if it consists of that which is absolutely useless to the owner. The owner should feel that he is doing an act of self-denial, otherwise charitable expenditure will be a mechanical act. The modern States have to devise a tax system which ropes in all incomes. In all cases the amount handed over is very small as compared with the colossal incomes. This is why taxes in all shape and form fail to cure a plethora of wealth in a few hands. In America, the land of industrial magnates, taxes are heavy, but they do not cause even a flea-bite to the wealthy. The crazy combative capitalism waxes strong and holds the whole society in fee. In all Plans, Deals and Schemes expenditure side is not properly dealt with. The result is that even what appears to be a reckless spending comes home to roost. Lord McKenna started a movement to encourage and stimulate spending as a remedy against slump. In this and other similar movements the man in the street derives little or no benefit. The reasons are obvious. These contrivances come from capitalists to enrich themselves. But when Islam enjoins the spending of wealth, it aims at transferring riches to places where they would relieve poverty and destitution.

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When to Spend ?

Another question that crops up is 'when to spend?' Here again we can with benefit turn to the Holy Quran. It affords unfailing guidance. It commands us to be always ready to contribute our share to help an individual or nation in sore straits.

الـذين ينفقون امـوالهم بالليل والنهار سراً و علانية فلهم
اجرهم عند ربهم ولا خوف عليهم ولا هم يحزنون (2 : 274)

"As for those who spend their property by night and by day, secretly and openly, they shall have their reward from their Lord and they shall have no fear, nor shall they grieve."

Those who relieve poverty and distress at all hours of the day are promised immunity against grief and fear. There can be no better incentive devised by an economist to promote charitable expenditure.

Open and Secret Charity

Islam abhors ostentatious spending. But it does not prohibit spending openly in the way of God, if the spender is actuated only with the idea of promoting the noble spirit of emulation among others But in cases where open pecuniary help will compromise the dignity of the recipient it is desirable to avoid publicity. This takes away all the awkwardness and disrespect that attaches to the acceptance of monetary assistance from others.

و ان تخفوها و تؤتوها الفقراء فهو خير لكم (2 : 271)

"And if you hide it and give it to the poor, it is better for you."

The avenue of all spending ordained by the Holy Quran is 'the way of God.' It is not a vague term as it might sound at first. It is very comprehensive and covers all those xpenditures which are enecessary

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for the propagation of truth and the economic and social welfare of mankind. Shah Wali-ullah explains this term. He interprets it to mean an act of بر (righteousness). '*Bir*' further signifies an act which brings reward to the doer here and hereafter, or that act which promotes these schemes are on which depend the peace and prosperity of society. Thus the propagation of education, free hospitals, agricultural and industrial ventures, all fall under the category of acts of *bir*. في سبيل الله does not on any showing restrict the scope of spending to the true believers. It would be importing an element of culpable chariness in expenditure if it is so regulated as to exclude the non-believers.

لا ينهاكم الله عن الذين لم يقاتلوكم في الدين ولم يخرجوكم من دياركم ان تبروهم و تقسطوا اليهم ان الله يحب المقسطين (60 : 8)

"Allah does not forbid you respecting those who have not made war against you on account of (your) religion and have not driven you forth from your house that you show them kindness and deal with them justly; surely Allah loves the doers of justice."

Only those non-believers who are at war are denied the benefit of charitable disbursements. Every body would admit that this exception is quite reasonable. In all other cases charity under the Quranic commandments is cold and knows no evil of others. It blesses twice—him who gives and him who receives. Even such an enormity as idolatry does not obstruct the course of "spending in the way of God."

وان جاهداك على ان تشرك بى ما ليس لك به علم فلا تطعهما و صاحبهما في الدنيا معروفا (31 : 15)

"And if they contend with you that you should associate with Me what you have no knowledge of, do

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not obey them and keep company with them in this world kindly.

Once a believing woman came to the Holy Prophet. She asked him if she could spend anything on helping her idolatrous mother. He replied, صلى أمك (fulfil your obligation to your mother). A righteous person according to the Holy Quran is one who feeds the poor, the orphans and the captives.

و يطعمون الطعام علي حبه مسكيناً و يتيماً و اسيراً (76 : 9)

"And they give food out of love for Him to the poor and the orphan and the captive."

Verses *ad infinitum* can be quoted from the Holy Quran and Hadith to prove that belief in Islam is not at all a condition precedent to a claim in a share in beneficent expenditures of the true believers. Hazrat Hasan Basri interprets هم الاسراء من اهل الشرك as "اسيراً" that is, captives from among the idolators (*Ahkam-ul-Quran*). Only an act of sedition or a subversive activity would disqualify a man from benefiting by the charitable dispensation of the Muslim State.

In order to encourage the habit of spending in the way of God, the Quran promises high rewards. Remote rewards, however high would not create any incentive. Hence the Holy Book says that the spender would only benefit himself if he undertakes to spend with the purest motives.

ما تنفقوا من خير فلا نفسكم (2 : 272)

"And whatever good thing you spend it is to your own good."

لهم اجرهم عند ربهم (Their reward is with their Lord).

The immediate effect of "spending in the way of God" is that the spender is washed clean of his sins.

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و يكفر عنكم من سياتكم (2 : 271)

" And this will do away withsome of your evil deeds."

خذ من اموالهم صدقة تطهرهم و تزكيهم بها الخ (9 : 103)

" Take alms out of their property, you would cleanse them and purify them; surely your prayer is a relief to them."

These verses further clarify the point. They bring home to us that the sins signify such shortcomings as greed and avarice which are incarnated in the present-day Capitalism. When one habituates oneself to devote one's money to removing poverty and relieving those in economic distress, one purifies and qualifies oneself for more and more blessings from God. In mundane terms a rich man ensures himself against the revolt of the 'Have-nots' if he regulates his expenditure in the light of the divine commandments. The present economic troubles are the creation of the capitalists themselves. They go on amassing wealth with a single eye to their 'Selves.' They turn cold shoulder to the genuine needs of the starving masses. The result is discontent and agitation culminating in industrial deadlocks. Bread riots occur and throw the whole social machinery out of gear. Such calamities are matters of everyday occurrence in industrial towns. The millionaires feel that they are standing on the crust of a labouring volcano but they do not mend their ways. Thus greed and avarice are social sins which spell disaster to the whole society.

و من يوق شح نفسه فاولئك هم المفلحون (59: 9)

" Those who are saved from the taint of avarice are successful."

ولا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خير لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيمة ولله ميراث السموات والارض والله بما تعملون خبير (3 : 179)

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"And let not those deem, who are niggardly in giving away that Allah has granted them out of His grace that it is good for them; nay it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day and Allah's is the heritage of the heavens and the earth and Allah is aware of what you do."

In the light of these verses spending in the way is the most infallible antidote against the insidious virus of avarice and greed. This noble habit must be cultivated, if the country is to enjoy political, economic and social property. Expropriation or the imposition of civic disabilities on the rich is a device of doubtful value. Drastic socialisation in Russia threw the whole country in a state of chaos. The gaunt spectre of famine stalked the land. People died in their millions. So widespread was destruction that the sufferers began to regard the change from Czardom to Socialism as a leap from the frying pan into the fire.

EPILOGUE

There is no escape from socialistic upheavals unless Capitalism is abolished. H. G. Wells talks of Capitalism as something none of us knew how to define it, but we called it generously the capitalist system—a complex of traditional usage, uncontrolled acquisitive energy and perverted opportunities, wasting life. He called Capitalism a lack of system. But this lack of system is fraught with dangerous possibilities. It means an enormous process of expansion of capital, compared with which the expanding force of gases is mere a child's play. The mass of capital that comes to the capitalist must be utilised in some way. But the only way to use it, is to raise more mountains of wealth in contrast to hovels of abject poverty.

There has been a phenomenal increase of capital in England. British capital increased from £1,500,000,000 in 1800 to £8,500,000,000 in 1875; £14,300,000,000 in 1914; £24,000,000,000 in 1928. This expansion proceeds at a terrific pace. The point is soon reached where the capitalist finds that he has

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created immense difficulties. Conflict crops up between the capitalists because of the limited market which is the destination of their produce. These conflicts are trailers to bigger wars. The conflicts are not due to malevolence and short-sightedness of men, but simply and solely to the working out of the laws which govern production in a capitalist society.

The development sketched relates to one capitalist country. In the country itself Capitalism goes on creating division and disintegration, concentrating wealth into a fewer hands and condemning the teeming millions to poverty and starvation. At last, in the words of Karl Marx there would inevitably be a social explosion, in which the vast multitude of the swollen proletariat would expropriate the relatively small number of bourgeois. A Muslim writer Mufti Muhammad Abduh points to the same consequences. In one of his books, he writes :—

ان الفقراء اذا ضاق بهم الامر و اشتدت بهم الحاجت يندفعون الي الاعتداء علي اهل الثروة بالسرقة والنهب والايذاء بحسب استطاعتهم ثم يري شرهم الي غيرهم-

When capitalistic corruption reaches breaking-point, the hapless and helpless resort to looting and other kindred depredatory acts. This local mischief grows into a world-wide upheaval wrecking the peace of the world.

Matthew Arnold aptly remarks "our inequality materialises our upper class, vulgarises our middle class, brutalises our lower class." Economic disparities are bound to foment class hostilities. So great is the heart-burning that people welcome a change however tragic. Socialism, notwithstanding, its grim aftermaths, is hailed as a saviour by a people rent asunder by class divisions. In the early twenties, the Marxian creed spread over Europe like wildfire bringing in its train throne-toppling revolutions. Practically it 'caught on.' It was not at all due to any inherent charm. People acclaimed it not because they were fond of it but because they were thoroughly disgusted

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with the pre-existing system. The state of affairs is not unnatural. Even John Stuart Mill laments an economic society in which "Haves" are a set of idlers who get much more than their deserts. While "Have-nots" are those who are the real producers—their wages being in an inverse ratio to their contribution to the national wealth. He longs to sweep away this rabid capitalism even if he has to use the besom of communism.

In his Political Economy Book II, Chapter I he writes, "If the choice were to be made between communism with all its chances, and the present state of society with all its sufferings and injustices, if the institution of private property necessarily carried with it, as a consequence, that the produce of labour should be apportioned, as we now see it almost in an inverse ratio to the labour – the largest portion to those who have not worked at all, the next largest to those whose work is almost nominal, and so in a descending scale, the remuneration dwindling as the work grows harder and more disagreeable, until the most fatiguing and exhausting bodily labour cannot count with certainty on being able to earn even the necessaries of life—if this or communism were the alternative all the difficulties, great or small of communism, would be as dust in the balance."

Dostoieffsky—the famous Russian author of *Crime and Punishment* in another novel *The Possessed* (which by common consent ranks next to the former) unfolds the sources of the burst of criminal frenzy—those acts of wholesale murder and "Expropriation"—that in the eyes of Europe have so often compromised the struggle of Russia towards greater liberty. Whether these "possessed" men enlist themselves with the government or against it, nothing but evil can flow from their activity, for they possess no human salt in them, but a relentless desire for destruction. Be they where they may, they are a positive menace to mankind. It is they who precipitate social collapse. It is they who pave the path for

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socialism. Socialism may have its scientific basis. It may be regarded an inevitable stage in the economic evolution. But the fact remains, and there is no escape from it, that it is a reaction against the exploitation of the capitalists. Capitalist countries have sooner or later to compromise with socialism, if they do not accept it wholesale. J. A. Hobson in his article "Democracy, Liberty and Force" in the Hibbert Journal writes, "A dawning perception of the interaction between the class-struggle for a more equitable distribution and the fierce international struggle for markets and areas for investment is stimulating a policy of economic concessions which furnishes a check on profiteering and gives a larger share of the increasing volume of wealth to the worker consumer. Higher wages, shorter hours, social services financed by taxing larger incomes, the socialisation or social control of monopolies and key industries, all contribute to allay the conscious class-struggle which was gathering intensity in all capitalist countries."

All social philosophies are rival institutions and are venomous in their hatred for each other. They ride into power on the heart-throb of national frustration.

The Capitalist motto is "Everybody for himself and devil take the hindmost.

The Communist motto is "From each according to his ability to each according to his needs."

The Socialist motto is "From each according to his ability, to each according to his labour."

The Fascist motto is "Each for all and all for each. Nothing outside the State, nothing against the State, everything inside the State."

In Communism the social unit is the group. It destroys family, crushes personal liberty, struggles industry and endangers nationality.

The complete transformation of private and

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competing capitals into a united and collective capital is the programme of the socialists.

Nihilism and Anarchism are the opposite extremes of political despotism. Communism and Socialism are other extremes of industrial individualism. Monopoly —the climax of capitalism is a tumour which pains all and must be lanced by the instrument of all—the State.

Communism and Fascism arise out of the same mood, represent the same faith and both are reactions against grasping Capitalism. They both seek to create a new social order by ironing out the individual in order to fit him into a national plan. Only when Islam has given spiritual content to a social order and has reintegrated the forces of one's own personality, then and not till then, humanity will achieve millennium. Then will joyful tongues of untold millions welcome the rising sun of Islam. Then will man stand up and say:

"LIBERTY IS MINE."

Note.—The foregoing discussion does not exhaust all aspects of the problem. The respective attitudes of Islam, Capitalism and Socialism towards Society, State, Science, Sex, Religion, Morals, Peace and Property remain to be discussed. Instalments dealing with them would, God willing, come in course of time.—M.H.

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